

S. C. 191
5042
English Loyalty the best Antidote against French Perfidy.

A
SERMON,

PREACHED BEFORE
THE LOYAL COLCHESTER VOLUNTEERS,

IN THE PARISH CHURCH OF ST. PETER,

ON MONDAY, 8th OCT. 1798,

AT THE PRESENTATION OF THEIR COLOURS,

By the Right Honourable Lady Howe.

—
BY JAMES ROUND, A. M.

Rector of St. Runwald's, Colchester; and Chaplain to his Grace the Duke of Manchester.

*The Profits (if any) to be applied to the Relief of the Widows and Children of those
brave Men who were either killed or wounded in the glorious Victory
obtained by Admiral Lord Nelson over the French Fleet,
on the First of August 1798.*

Colchester:

PRINTED AND SOLD BY W. KEYMER, JUN.

Sold also by

Messrs. Robinson, Pater Noster Row; and Messrs. Rivington, St. Paul's Church Yard, London.

PRICE ONE SHILLING.

2070

SERMON.

THE LOYAL COLCHESTER VOLUNTEERS.



By the Rev. Mr. [Name]

BY JAMES R. [Name]

Author of [Title]

[Faint text block, likely a preface or introductory paragraph]

London:

Printed and Sold by [Name]

[Name]

[Faint text block, likely a concluding paragraph or address]

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TO
THE RIGHT HONOURABLE LADY HOWE,

TO
CAPTAIN MASON,
CAPTAIN CRICKITT,
THE OFFICERS,
AND CORPS,

OF THE
Loyal Colchester Volunteers,

THIS SERMON,
PREACHED BY THEIR APPOINTMENT,
and
PUBLISHED AT THEIR REQUEST,

IS RESPECTFULLY DEDICATED,

BY THEIR OBLIGED,
AND VERY HUMBLE SERVANT,

JAMES ROUND.

A
Prayer,

USED AT THE CONSECRATION OF THE COLOURS.

ALMIGHTY God, who hast taught us by the example of thy servant David, "to set up our banners in thy name," vouchsafe to bless these standards, which we humbly consecrate to thy service.—Grant that they may never be displayed but in a righteous cause—as we trust they are this day—in the cause of legal government, of social order, and of pure and undefiled religion. Fill, we beseech thee, the hearts of all those, who have now solemnly engaged to serve under them, with such a deep and awful sense of the dignity, and the importance of their duty, that they may defend them with undaunted courage and unshaken resolution.

Let thy grace ever inspire them with a pure spirit of love to their Country, of loyalty to their King, and of piety towards thee their God.

And forasmuch as without thy aid, "who teachest our hands to war, and our fingers to fight," we cannot reasonably hope to prevail over those "who rise up against us," suffer us earnestly to implore thy gracious succours "in the time of need," against every foreign or domestic foe.

Mercifully grant that these our brethren, whensoever they march against the enemies of their country and their God, may "go forth in thy strength, and in the power of thy might."—Protect them, we pray thee, in the hour of danger, with thy almighty arm, and restore them to their families and friends, crowned with victory and honour; that they, together with us, may unite "in giving thee the glory, and in serving thee without fear, in holiness and righteousness before thee, all the days of our lives;" through Jesus Christ, our only mediator and redeemer.

AMEN.

A SERMON.

PSALM XX. VER. 5.

We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions.

THIS psalm of David is by the ablest commentators supposed to have been written by him when engaged in war with the Ammonites and the Syrians—with people who, as he informs us in the seventh verse, put their trust in chariots and in horses—people who defied the living God.

Lest the armies of Israel should, like the heathens around them, rely upon the arm of flesh for support, the Psalmist thus addresses them, “The Lord hear thee in the day of trouble, the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion; remember all thy offerings, and accept thy burnt

sacrifice; grant thee according to thine own heart, and fulfil all thy counsils." Then anticipating, as it were, the Almighty's approbation of his pious expressions, he thus exclaims in the text, "We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions."

To the same Lord we now address our prayers, and in his name alone we have set up our banners—it is he only that giveth victory unto kings; and God be praised that there are many still left in this land who are willing to put their trust in him—many who are not ashamed to acknowledge, "that he is a present help in the time of trouble."

In this island, where the religion of Christ is publicly professed—where the Almighty Governor of the universe is as publicly worshipped and adored, the preacher may venture to exhort his audience to put their trust in the Lord, without subjecting himself to the danger of persecution, or to the threats of malice. While our enemies vaunt themselves in their infidelity, and boast of their philosophical refinement, we will remember the name of our God.

And indeed if ever there were a time, when it was more especially necessary for men to arise and call upon their God, surely the present season demands our most serious and devout application at the throne of grace—that the Lord may fulfil all our petitions. But since we have this day, I trust, already offered up our prayers with fervency

of devotion to the God of all mercies, that he would graciously condescend to assist us in our undertakings, I shall endeavour, in the remainder of my discourse, to point out to you, my Brethren, what will be necessary on our parts, that we may be workers together with God.

It is a just observation, "that unless the Lord keep the city, the watchman waketh but in vain;" and on the other hand, it is as reasonable to expect, that if the watchman should obstinately refuse to awake, the Lord will not keep the city. If God blesses us with skill to obtain abundance, and we foolishly neglect to use our endeavours to acquire it, do we flatter ourselves that he will supply us by a miracle? Why then should we, with the wild and visionary fanatic, suppose, that God will fight for us, while we remain idle spectators of the contest? Such ideas, I trust, are entertained by none who hear me this day—and I rejoice to see some admirable instances before me, of men, who evince their contempt of this doctrine, by manfully standing forward as examples to their brethren; illustrating by their own conduct, the duty of men who rationally supplicate the Almighty for a continuance of the inestimable blessings peculiar to Englishmen—who know, that in proportion as the privileges we enjoy are greater and more valuable, the more loudly are we called upon, both by interest and by duty, to exert ourselves with zeal and energy in the preservation of them.

It may be justly said of this kingdom, "what nation is there so great, that hath statutes and judgements so righteous?"—It is, as it were, a city set upon a hill, the glory of its inhabitants, and the envy of the world.

* If we consider our civil government, we must acknowledge it to be mild and gracious—power is bounded by wise and equal laws; dominion and subjection are so happily tempered, that it is almost impossible, unless we betray ourselves, that sovereignty should swell into tyranny, or obedience degenerate into slavery. The prerogatives of the sovereign, on the one hand, are great enough to secure his own just authority, and to promote the welfare of his subjects—and the rights and liberties of the people, on the other, are sufficiently extensive, to render them happy—and, what is of infinite importance to both, the prerogative of the crown and the rights of the people, are as exactly defined, and as strongly guarded, as human prudence, under the ordinary assistance of God, can be expected to contrive.

We have a primitive apostolical church—there is nothing in its constitution, that ministers to bigotry, on the one hand, or to enthusiasm, on the other; and its discipline, were it regularly enforced, would effectually tend to restrain immorality, and encourage virtue—"Blessed are the people that are in such a case,"—happy are the subjects of such a kingdom.

* Vide Dr. Lucas's Sermons,

Who then in the sober moment of peaceful reflection, when, in the language of the prophet, "he enjoys himself under the shade of his own vine and his own fig-tree," can meditate upon the peculiar felicity of Britons, without rejoicing at his favourable lot—and praising God for his having been born in this happy isle?

Can he hear without indignation, that wicked men are consulting together to deprive him of his boasted security—of his freedom—and his religion—yea will he not call forth all his faculties to prevent so complicated an evil—will he not be desirous of lending his utmost aid to support what cost his ancestors so much blood to obtain, and what affords the present generation so much comfort and ease in the enjoyment?

Whatever we hold most dear, is now threatened to be torn from us, by an insatiable and blood-thirsty foe, who purposes to exchange our liberty for slavery, and our religion for infidelity.

When we are thus threatened, it is not only cowardly, but unchristian, to sit still—our Saviour's advice to his apostles, is at this time especially applicable to ourselves; "Let him that hath no sword, sell his garment and buy one,"—let him not refuse to contribute a portion of his goods, to protect the remainder of his substance—but let him, according to his ability, exert himself for the public good. If we really wish for the prosperity of our Jerusalem, we must

manifest our zeal by our works—to affect neutrality, or indifference, in times like the present, evinces a baseness of mind unworthy the citizens of a free state, and the subjects of an amiable and religious Sovereign, whose constant aim is the promotion of their happiness.—Long may he continue a bright example to his obedient people: may that God by whom kings reign, bless him in all his undertakings to promote the welfare of these kingdoms; and when he has finished the task allotted him in this life, crown him with a weight of glory in the regions of immortality.

Such is the wish of every lover of his country, who sees the necessity of having a good king at the head of the constitution—who approves of a monarchical government, and is really desirous of its continuance in this land. Surely then he will burn with resentment when he learns, that our foes are labouring to extirpate the kingly office, making no distinction between good and wicked princes. They pretend to point out to us the imperfections of our constitution, and to furnish us with one more congenial to their own sentiments—and what those are, they have publicly declared with unprecedented audacity. *Our government and theirs, say they, cannot subsist together:*—shall we then basely submit to see our own overthrown? Or shall we rather labour to convince them, that we are ready to support, at the hazard of our lives, that constitution and well-regulated freedom, without which, life would not be worth possessing?

The desire of our enemies is, if possible, "to make us two-fold more the children of hell than themselves"—and that they may gain proselytes to their horrid opinions, and assistance in furthering their iniquitous attempt to subvert the constitution established in this country, they promise extensive possessions to such among us as shall join them in their diabolical designs. In many instances, unhappily, they have succeeded too well.—"Offences will come," and in every kingdom there will ever be found men of rebellious spirits, who are ready to lend their assistance in overthrowing every system, calculated to controul the vicious, and to punish the disobedient—we must therefore expect occasionally to meet with persons whom no laws can keep in subjection—whom no sense of propriety or feeling can prevent from creating disturbance and insurrection, however great and dreadful may be the general evil occasioned by their turbulent and outrageous conduct.

Did not melancholy experience compel us to acknowledge, that there have been found persons sufficiently abandoned to betray their country, we should have supposed it impossible for any subjects under our mild government to be so depraved.

The enemies, therefore, against whom we are summoned to contend, are both foreign and domestic—to guard against their deep designs, requires not only vigilance and circumspection in our governors—but demands the exertions of

every individual—for one grand aim of our adversaries is to render men dissatisfied with their situations in life, and to encourage the ignorant and unruly to despise all laws both human and divine, which in any degree tend to controul their passions, or to bridle their unlawful desires.

“A kingdom divided against itself (says our blessed Saviour) cannot stand.” Sensible of this, our desperate foes are assiduous in sowing dissensions among us, in hopes to find us so deeply engaged in settling our domestic quarrels, that we may not find sufficient opportunity to contend against foreign invaders—but in this, I trust, they will find themselves miserably deceived.

The more they threaten us—the more we seem determined with united energy to resist them. I need not enlarge on the acknowledged zeal and bravery of our regular forces—or point out the uncommon exertions of our navy, in supporting the honour, and protecting the possessions of their country. I need not recall to your attention the late glorious and extraordinary success which, through the blessing of a beneficent Providence, has so recently crowned their meritorious efforts—the recollection of it still glows in your hearts;—nor need I exhort you to combine with these sentiments of regard for your gallant defenders, the warmest emotions of gratitude to your almighty and all-gracious Protector. But I would ask, to what cause, except the manly spirit of Britons, rising in proportion as the

danger increafes—to what caufe but this, can we attribute the patriotic and voluntary fervices of thofe brave and loyal men, who have haftened to defend our fifter kingdom, from the daring invafion of an inveterate foe?

Above all, how fhall we account for the formation of thofe numerous loyal affociations in every part of the empire—whence is it that fo many perfons, heretofore employed only in the peaceful arts of life, are eager to prepare themfelves for the battle, fhould the fituation of their country unhappily be fuch as to demand their fervices?

Our enemies muft furely be confounded at the thought—while every friend to his King and the Conftitution, muft feel a degree of fatisfaction and gratitude, which, like myfelf, he wants words to exprefs.

This ancient town has ever been famed for its loyalty—it has on former occafions fupported the caufe of its King and Country, and bravely defended it with its blood—and it affords me no fmall gratification, to perceive that there are even now many of its inhabitants determined, like their anceftors, to convince the world, that affection to the conftitution as by law eftablifhed ftill reigns in their breafts.

In conformity with your wifhes, I have humbly dedicated your ftandards to that God “who giveth victory unto kings”—and I am well affured, that it will be your higheft ambition to defend them to the uttermoft, whenever they

shall be erected (as they now are) in a lawful and righteous cause.

It does not become me to admonish you "to quit yourselves like men"—no! before you voluntarily engaged in the defence of your country, you had undoubtedly well considered the extent and importance of your duty. It is needless, therefore, to exhort you in the language of scripture "to do violence to no man"—for many among you are, in your civil capacity, professedly preservers of the peace. It is likewise unnecessary to direct you to be "content with your wages"—for your services are not bought with a price—nobly disdaining to increase the burdens of your country, the only reward you seek in this world (and long may you enjoy it abundantly!) consists in the applause and gratitude of your fellow citizens, and the silent approbation of your own hearts. It is my easier and more grateful task, to express my unfeigned approbation of your voluntary and patriotic efforts, to frustrate the designs of our implacable adversaries, as well foreign as domestic. My prayer shall ever be offered to the throne of grace, that God would be pleased to inspire you with fortitude, to encounter every danger, to which it may please him to expose you—that if ever you should be summoned to the field, to contend with the enemies of your country, he would constantly "cover your head in the day of battle"—that he would

enable you to triumph over all opposition, and together with your fellow labourers in the same glorious cause, effectually convince a daring foe, that it is vain for him to contend with a people zealous to maintain their rights, and determined to adhere with unshaken resolution to their Laws and their Religion, their King and their God.

FINIS.

P. 4.—In the Reference to Dr. LUCAS's Sermons, see Vol. iv. P. 218.

enable you to triumph over all opposition, and together
with your fellow laborers in the same glorious cause, ef-
fectually convince a dying lot, that it is vain for him to
contend with a people anxious to maintain their rights,
and determined to uphold the religion of their God.

1866

P. 1. In the Reference to the Bureau of Census, for Vol. 1, p. 1.